





THE
MISSIONARY MAGAZINE
AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

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MISSION CHAPEL AT MAIAOITI, OR SIR CHARLES SANDERS' ISLAND.



THE beautiful and interesting island of which we now offer a brief notice, lies about 50 miles from Huahine, and nearly the same distance from Eimeo. It is surrounded by coral reefs, which render it completely inaccessible, excepting on the western side, where there is an opening by which a boat may enter. The island is apparently of volcanic origin, composed of a black rock of basaltic texture, and is about 10 miles in circumference. It abounds in all the fruits common to these climes. The inhabitants are a fine race of people, well formed, and of remarkably light complexion as compared with most of the South Sea islanders. Their settlement is at the southern extremity of the island, in a secluded and delightful spot, surrounded by bread-fruit, cocoa-nut, and other trees.

The banana and sweet potato also grow in great abundance. On one of the rising grounds the people some years ago built a neat cottage, and furnished it with articles of their own manufacture, for the accommodation of the Missionaries by whom they are visited. In the centre of their little village they also erected a large place of worship, which is well floored, plastered, and furnished with seats. Contiguous to this building is the school-house.

We are informed in a communication from our devoted brother, the Rev. Chas. Barff, who visits the island as often as his other engagements allow, that the inhabitants first made a profession of Christianity in 1815, in consequence of having heard that the people of Huahine had destroyed their idols and avowed themselves worshippers of Jehovah. But, continues Mr. Barff, little was known about the moral condition of the inhabitants, until Dec. 1818, when the Rev. J. Davies was, through stress of weather, obliged to take shelter there, while on a voyage to Tahiti. During a stay of nine weeks at Maiaoiti, Mr. Davies made unwearied exertions to communicate to the natives the knowledge of salvation through the Lord Jesus Christ; and on his departure affectionately exhorted them to constancy in the ways of God, and appointed two of the best informed among them to act as teachers to the rest. In 1819, nearly the whole of these people, with their then chief Turoarii,* removed to Huahine with the view of placing themselves in a more favourable situation to receive the benefits of religious instruction. With a few exceptions they were regular in their attendance on Divine worship and the schools, and a number of them became candidates for the ordinance of baptism; but in the following year a combination of circumstances induced them to return to their own island. Valuable impressions had, however, been made on their minds during their residence at Huahine, and their subsequent deportment proved that they had not heard the Gospel in vain. When Mr. Barff visited them in 1822, he found that they were living together in great harmony, and diligently endeavouring to improve in knowledge. Those who had been received as candidates for baptism while at Huahine, continued to act consistently with their profession of Christ, and frequently met together to exhort each other to love and good works. On this occasion, Mr. Barff appointed two native teachers, Utu and Airima, from the church at Huahine, permanently to labour amongst them; and had the further satisfaction of baptising 54 persons, with their infant children, 30 in number. These and the other inhabitants, nearly all of whom expressed a desire to be baptised, were, on the departure of Mr. Barff, placed under the instruction of the native teachers. In 1823, a church of 31 members was formed at this station; and on the first Sabbath in the October of that year, our brother, Mr. Barff, enjoyed the hallowed satisfaction of administering to them the ordinance of the Lord's supper. Since that period the progress of the people as a Christian community has shown that God has watched over them, and made his love to abound towards them. When Mr. Barff visited the island in 1825, he was gratified to receive into church-fellowship 34 additional members, thus increasing the number to 65. Another native teacher, Auna, who formerly laboured in the Sandwich Islands, was then stationed there by Mr. Barff, and with his wife, a remarkably intelligent and pious woman, entered diligently on the work of instruction.

From various unavoidable circumstances a long interval elapsed before Mr. Barff could resume his visits to this encouraging station. His next opportunity of personal observation was in 1833, when he found that the progress of improvement had been steady and uniform. The judicious and unremitting labours of Auna and his associates in Missionary work, had been largely favoured with the Divine blessing: order, harmony, and industry prevailed. A new chapel, the

* The name of the present chief is Mahine.

subject of the accompanying sketch, had been erected under the direction of Auna, and was such as to reflect great credit on all who had engaged in the work. The opening of this place of worship was a circumstance of peculiar interest. Many of the Missionaries and native brethren from the surrounding islands repaired to the spot, and uniting with the resident natives, engaged in the solemn services which marked the dedication of the building to the service and worship of the Most High. The chapel was thronged on the occasion by those who a few years before worshipped the works of their own hands, ignorant of Him who alone is worthy to be praised. At the close of the services, nearly 150 joined in showing forth the death of our Lord, and it was hoped that many were truly edified and blessed by what they saw and heard in connexion with the important proceedings of that day.

A short time previous to the event now recorded, the wife of Auna was removed by death. Her end was peace, and when a few hours before she expired, her husband inquired how she felt in the prospect of death, her reply was, "Te oaoa mei au ia Jesu to'a Ora," I am rejoicing in Jesus my Saviour.

The station has since been pleasingly progressive, both in reference to the cause of civilisation and religion. The outward appearance of the settlement has been greatly improved by the erection of additional houses built after the European manner, a larger portion of ground has been brought under cultivation, and almost every house has attached to it a neat and well cultivated garden. An Auxiliary Missionary Society was commenced in 1828, which has been attended with many beneficial results. The latest communications from Mr. Barff report the progress of the station to April, 1836, at which time the church had increased to 90 members, and there were 10 candidates for communion. The native evangelist, Auna, died in 1835, deeply regretted by the people to whom, under the Divine blessing, his labours had proved so eminently useful. He continued to his death a zealous and efficient servant of the Lord, and a happy assurance is cherished that he has joined the communion of the blest in heaven. Another native teacher, Tamore, has been appointed in his room, and is pursuing his labours in a promising manner. At the period above mentioned, Mr. Barff found the people living in perfect harmony; and, considering their means of improvement, decidedly elevated in the scale of social existence. There were 76 children in the day-school, and all the adults were under instruction. Most of them had learned to read the Scriptures.

We are grateful to have it in our power to communicate the preceding details, in connexion with this promising native community. The friends of Missions will unite with us in rejoicing that the grace of our Lord has so richly abounded towards the people of whom it is composed; and that through the agency of the Society's devoted Missionaries, they have been called out of the darkness of idolatry and superstition, into his marvellous light. From the island to which we have now invited attention, it is hoped that many native Christian labourers* will go forth to assist in diffusing the Gospel among the teeming islands of the Pacific to which the voice of salvation has never yet sounded, that they may all be brought to call upon the name of the Lord, that joy and gladness may be found therein, thanksgiving and the voice of melody.

A representation of the Chapel is given at the commencement of this account.

THE CHARAK PUJAH, IN BENGAL.

FROM the Rev. John Campbell, of the Calcutta Mission, the following account of this barbarous practice has been lately received. In making the present com-

* Two have already been sent to the Navigators Islands.

munication, Mr. Campbell observes, "Hinduism is fast declining, though some of its revolting features are still seen around us. On the 12th of this month, (April, 1837,) the feast of the Charak Puja was celebrated, a short description of which may be acceptable." Mr. Campbell then proceeds:—

The Charak Puja is a Hindu festival in honour of the god Shib; it takes place in April. The abominations practised at this time are becoming unpopular among the more intelligent and educated Hindus. It is peculiarly the festival of the people, who gather to it in greater crowds than to any other. Multitudes of these deluded beings traverse all parts of the suburbs of the city, and make such a deafening noise by beating of drums and gongs, and other instruments, that it is vain to expect any rest during the feast, which is continued for several days. The man who tortures himself most is the most acceptable worshipper, and they seem to exhaust their ingenuity in discovering new methods of self-torment, in order to please the cruel and blood-thirsty Shib. Some throw themselves from a height of twenty feet upon iron spikes or knives, which are stuck in a bag full of straw. This is a dangerous feat, and sometimes proves fatal. The people have, however, learned how to take care of themselves; they now place their knives in an inclined position, and when one falls on the bag, the knives are pressed downwards into a horizontal direction so as to prevent any injury. Others suspend themselves by the feet, and others hang themselves over a large fire till they are almost suffocated.

The principal scene of torture is at the temple of Kalee, about four miles south of Calcutta. Accompanied by the brethren, Lacroix and Bradbury, I set out to witness the scene of horror of which I had heard so much. We left the city before sunrise, and proceeded on foot, for the crowd was so great that it was impossible to go in any other way. We saw multitudes of people proceeding in all directions to the temple. And as we drew near it, so confused and horrible was the sound produced by the beating of drums, the clashing of cymbals, and the shouts of the multitude, as to impress one with the idea that he was approaching the confines of some abode of devils. We, however, succeeded in making our way into the inner court of the temple, for the crowd, as the officiating Brahmin told us, was not half so dense as in former years. Each party of worshippers was preceded by drums, and the victims who were to be tortured; and as they reached the court of the temple they commenced shouting and dancing in a most frantic and disgusting manner. In one corner you might see a blacksmith running a long piece of iron or a sword through some

deluded being's tongue; in another some wretch fainting as they thrust ropes or canes through his sides; and in another some miserable creature writhing under the torture, as they forced bits of iron in the shape of serpents through his back. During all this time the drums continued beating incessantly, so that the complaints of the victims, if they made any, could not be heard. And what may appear strange, each of these victims was obliged to pay the man who pierced his tongue, or his side, as if he had rendered some great service. After this was done, each party surrounded its own sunashee, [devotee,] and dancing around him proceeded homeward as in triumph.

We left this scene of barbarity deeply impressed with the conviction that it afforded a strong proof of the wickedness and falseness of Hinduism, and of the moral depravity and spiritual blindness of human nature. That beings, possessed of reason, could believe that idol to be the representation of the Deity, which was delighted with such torture, cruelty, and bloodshed, is what few would credit if the facts were not too strong for scepticism itself to doubt.

The next day was the last day of the feast. I went to the villages to exhort the Christians not to mingle with the Heathen, and to dissuade some of the Hindus, if possible, from tormenting themselves. The swinging took place in the evening. I went to the scene of action. The Charak consists of a perpendicular pole placed in the ground so as to be immovable, it is from twenty to thirty feet in height, with a horizontal beam on the top about sixteen feet long, and so fixed on a point as to whirl round with ease. A rope being attached to each end, the person who is to swing is brought into the midst of the crowd, and after a few incantations are repeated, two iron hooks are thrust through his back immediately under each shoulder-blade. These hooks are united by a cord, which is immediately tied to the rope attached to one of the arms of the horizontal beam, and five or six persons taking hold of the rope attached to the other arm, run round with it as fast as they can. The man is thus raised to some height from the ground, and swings at an immense velocity. Allowing a little for the distance, which the rope, by which he is suspended, is drawn from the perpendicular, by the velocity of the motion, he performs, at least, a circuit of thirty-three feet in each revolution. As soon as the swinger is let down, he is

surrounded and caressed by the Brahmins and the multitude.

I witnessed this scene at a village where I was surrounded by hundreds of Heathen. A friend and I were the only Europeans present. I determined on using my influence to prevent this barbarity; the people knew me, for they had often seen me; they showed no displeasure at my presence, but listened to what I had to say. I endeavoured to show the wickedness and danger of such practices, observing, in reference to the devotees, that if they wished to amuse the multitude, (as some said that was their reason for swinging,) they might do so in a more innocent way. Some Brahmins, and other interested persons, incensed to see me exerting so much influence with the multitude, began to wrangle; this gave me a good opportunity to point out to the people how they were deceived by their priests. I told

them that if this swinging was a very holy act, as the Brahmins pretended, it behoved them who were reputed the holiest of the Hindus to set a good example and swing first; but the Brahmins were too wise for such a display: they shrunk from it, and happily the people saw the force of the argument. I here had an opportunity of contrasting their religion with Christianity, declaring that Jesus Christ came not only to give his life a ransom for many, but to show us an example of holy obedience and practice; and that his disciples and Missionaries are bound not only to tell others what to do, but to be an example to all in every good word and work. I left the scene blessing God that I was thus enabled to check this horrid cruelty, and for having an opportunity of pointing out the excellency of the Cross of Christ.

NAGERCOIL STATION, SOUTH TRAVANCORE.

IN South Travancore, the judgments of the Lord, fraught with solemn and heart-piercing admonition, have been abroad during the past year. Great mortality has prevailed among the native inhabitants, and the death of Mrs. Charles Miller, at Neyoor, in the midst of her valuable and devoted exertions, has bereaved the Mission of one whose place few could have filled with equal usefulness and efficiency. Our brother, the Rev. Charles Miller, besides the sorrow of separation from his exemplary and now sainted wife, has been himself afflicted with a painful attack of illness, the same which has proved fatal to so many of the natives of the country. The friends of the Society cannot but respond to the claims which his circumstances, together with the indisposition of our brother, the Rev. W. Miller, of Nagercoil, and the state of the Mission generally in reference to its temporal concerns, prefer to their prayers and Christian sympathies. But amid these numerous trials, the word of the Lord has not been bound; on the contrary, its power has been magnified, and its influence felt in the darkest season of outward adversity. At Nagercoil and Neyoor, the native congregations unitedly have increased to nearly twelve thousand persons; and notwithstanding the unfaithfulness of some, and the impure motives of others in professing the name of Christ, still, as a body, the power of his Cross has been made manifest among them. The native teachers and evangelists are improving in intelligence and piety, as well as increasing in numbers, and the collective result of their agency expresses a promise that they will become peculiarly effective instruments for spreading the Gospel in India. The interesting cause of native female education in Travancore is also progressively advancing, and the schools generally present a cheering measure of success. At Quilon, the character of the Missionary work considerably differs from that of the other stations, the encouragements it offers being chiefly incipient and prospective. The commencement of another Mission station in Trevandrum, the capital of the province, has been entrusted to the Rev. John Cox, whose arrival in Travancore with our brother the Rev. Charles Mead, and the other brethren and sisters, in the Ship *Severn*, we rejoice to be enabled to communicate in our present number (p. 125.) By the arrival of this large Missionary company in Travancore, the whole Mission will be cheered and invigorated; and through the favour of the Most High, the next intelligence from this important quarter will be such as greatly to augment the amount of hope now cherished, and call forth the most

grateful and holy feelings. From the report of the Nagercoil station for the past year, transmitted by Messrs. Mault and Miller, under date Oct. 3, 1837, we derive the subjoined portions of intelligence respecting that division of the Travancore Mission :—

In reviewing our labours, and the progress of the work of Christ at Nagercoil, during the last twelve months, we are reminded of the loss we have suffered by the death of a beloved member of this mission. Mrs. W. Miller died at Quilon, on the 1st of December last; and then, we trust, exchanged the labours and trials of this mortal life for everlasting rest and joy in heaven. May we be followers of them, who through faith and patience are inheriting the promises! We have also to lament the loss, to a great extent, of Mr. Miller's active efforts in the mission. The symptoms of the complaint, under which he has been suffering above three years, have much increased, and it seems as if the time were not far distant when he too shall put off this tabernacle. These occurrences, viewed in connexion with the difficulties which always more or less attend our labours, speak to us in language we cannot misunderstand, and call us to the exercise of humility, watchfulness, and dependence on God; while they give us room for the full and proper display of that Christian love which is the bond of perfectness, and of that mutual sympathy which distinguishes the members of the body of Christ.

We begin, as usual, with a general view of the state of the

Native Congregations.

In seven new villages the Gospel has been professed, and Christian worship established. The old congregations, with a few exceptions, have increased in numbers. The whole increase during the year amounts to nearly one thousand souls, and we have reason to hope, that their profession is more the result of a conviction of the truth of the Gospel, than of any other cause. That inferior motives do operate extensively in making proselytes to Christianity in Travancore, we have often had occasion to notice, and this is a circumstance which we have reason still to regret.

The period we are now reviewing has been one of great suffering among the poorer classes of people in this part of the country. Owing to a deficiency of the usual rains, the produce of the palmyra tree, which furnishes the chief article of food to thousands, as well as the several crops of grain, have failed to a great extent. The price of rice has in consequence been raised to double the usual sum, which has occasioned much distress among the poor. Many have been obliged to leave their

homes, and seek the means of subsistence for themselves and families in other places. Our poor people have shared in the common calamity; many of them being destitute of the simplest necessities of life. They have claimed our sympathy and prayers; and relief to some extent has been afforded. We often wish that they had a less precarious means of support than that which arises from the cultivation of the palmyra tree. The excessive labour which it requires, and the poverty and wretchedness to which they are reduced, when this resource fails them, are exceedingly unfavourable to their intellectual and spiritual improvement. But how to obviate or remove the disadvantages of their situation, it is difficult even to conceive. It is, notwithstanding, an unspeakable mercy, (and we praise the Father of mercies for it,) that the Gospel has been brought to this poor, oppressed, and despised people. This contains in itself a remedy for all the evils to which they are subject, and we thank God, that not a few of them exhibit proof of its healing and transforming power.

Although we have still to complain of the ignorance, worldliness, and irregular attendance on Divine worship of many in our congregations, yet we have reason to believe, that upon the whole an improvement has taken place in these respects. We notice with pleasure, that some show a greater regard for the Sabbath, and for the ordinances of religion, than they once exhibited. Many also are very regular, attentive, and serious in the house of God, and appear at times to feel the power of the truth penetrating and searching the heart, and affecting the conscience. Such results as these cheer us in our labours, and lead us oftentimes to hope, that God is about to pour his Spirit upon this people, to form them for himself, that they may show forth his praise.

We have to mention with regret, that during the year, several individuals belonging to different congregations have returned to idolatry. They were, in most cases, tempted to do so by their friends and neighbours in time of affliction, a time when their superstitious fears are most awake, and when it is therefore easy for the heathen to persuade them to "sacrifice to demons," in the hope of obtaining relief. A few others, whose conduct was scandalous, and who, after repeated admonitions, refused to amend, have been dismissed from the congregations with which

they stood connected. Some of them are persons whose influence rightly directed might have been highly serviceable to the cause of Christ; but now, alas! that influence is employed for Satan and the world.

We have alluded to a considerable increase of numbers in our congregations. It may be interesting to the Directors and friends of the Society, to learn that many of those who have recently joined us are from a new and peculiar sect which sprung up two years ago, in the neighbourhood of Cape Camorin, of the origin and history of which the following is a brief account:—A poor man, who had been in a state of mental derangement for years, at length professed to be under supernatural influence, and to work miracles. His fame was soon spread over the country, and immense crowds of people flocked to his place of abode from all parts of Travancore and Tinnevely. The roads were literally thronged with people of all classes, among whom were the diseased of every description, hastening to obtain a cure. At this stage of the extraordinary proceeding, the government interfered, and the poor man was put under restraint. Many, however, by his persuasion abandoned the worship of idols, became Saivas, as regards the principle of abstinence from all sorts of animal food, and adopted the most simple and abstemious habits. They were also for some time exceedingly zealous in making converts, in which they succeeded to a certain extent, chiefly among the heathen. In the beginning of the present year about seventy families of these people were induced by one of themselves, who had acquired a leading influence among them, to sell all their property, form a community of goods, and leave the country. They removed into the Tinnevely district, where they erected huts for themselves upon the sea-shore, some distance beyond the boundary of Travancore, by which they avoided the annoyance they had reason to expect from our local authorities. In this retreat they practised great austerities and frequent ablutions in the sea, and were exceedingly careful to separate themselves from every person and thing which they imagined to be defiling. They were frequently assembled to hear the dreams and visions of their leader, and witness the miracles he was said to perform. Many of them professed to be deeply affected by what they heard and saw, and began to express brilliant hopes of future greatness and felicity. But as time and disappointment damp the ardour of an excited imagination, and restore men to the exercise of their sober sense, it so came to pass in the present case. For some of these poor deluded people returned after a few

weeks, to resume their wonted occupations; and all the others have since followed their example. They were frequently visited, while in their retirement, by the Readers in that neighbourhood, and once by Mr. Mault, for the purpose of showing them a more excellent way, but without much success. They were then too big with enthusiastic and false expectations, to attend to sober statements on things relating to their eternal salvation. Now, however, most of them listen with attention to the word of God; and we hope shortly to find them not less willing to sacrifice all they possess, if necessary, to secure the pearl of great price, than they were formerly to obtain a bubble—the creation of their own fancy.

Readers.

With regard to the native teachers, we have much satisfaction in being able to state, that, with a few exceptions, all those hitherto employed have continued to conduct themselves with much propriety, and afford us great assistance and comfort in our work.

They have been occupied as heretofore, in instructing the people of their several congregations from house to house, in conducting the public worship whenever we are not present; in publishing the Gospel to the heathen, in the towns and villages of the district; in visiting the sick, and inspecting the schools situate in their respective neighbourhoods. That their labours have not been in vain, is abundantly evident from the increase of numbers in the churches, congregations, and Bible-classes, and the general improvement of the people under their care, in knowledge, order, and piety. Such men must be regarded as a real blessing to the country, as well as an honour to the religion they profess. May Divine grace keep them steadfast, unmovable, always abounding in the work of the Lord!

They continue to assemble once a week at Nagercoil to report their labours, and to receive instruction and advice according to the exigence of circumstances. Beside a diligent and regular study of the holy Scriptures, their attention has been occupied with a course of systematic theology, in which they have made some progress. They have also entered upon an outline of sacred geography. This subject would be rendered much more intelligible and interesting to them, were they furnished with a few maps, a desideratum which we hope will soon be supplied.

Before concluding this brief notice of the readers and their labours, we beg to express our warmest thanks to those Christian friends in our native land, whose liberality has enabled us to augment their number;

and that at a time when there was a great call for an increase of labourers. And we have the pleasure to add, that after much care and deliberation, we have appointed the whole number for whom subscriptions have been received during the year, and sent them into the field. We trust that the members of the Society, and those friends in particular who support these useful men, will join their prayers with ours, that the Divine blessing may rest upon them, and that they may be made the instruments of turning many of their benighted countrymen from darkness to light, and from the power of Satan unto God.

Mission Churches.

Experience has shown us, that many in this country, influenced by a variety of circumstances, make a profession of Christianity, while their hearts are still alienated from God, and callous and unconcerned in reference to eternal things. As it regards such persons, (and they form, we regret to say, a large proportion of every congregation,) we feel that neither the end of our mission, nor the best desires of our hearts, are yet accomplished. We can look upon them as Christians only in name, for whose conversion we are bound to labour and pray with all perseverance.

To judge, however, of the state of real Christianity in the congregations, by the comparatively small number in church communion, would lead to an erroneous conclusion. There are many persons whom we have reason to regard as truly converted to God, who have not yet been received into the church. Various circumstances contribute to delay their admission: particularly the number and local distance of the congregations, making our visits to each necessarily less frequent, and the diminution of our strength by the protracted affliction of one of us, and the increase of labour consequently devolving upon the other. To these causes may be added, the difficulty we feel in attempting to form a just estimate of the real character of the people. We, of course, consult the readers, but we often find them

inclined to question the reality of conversion even in cases where the conduct seems to us to justify the hope, that the persons are truly renewed in the spirit of their minds, and endeavouring to follow the Lamb whithersoever he goeth. Many of the readers take too high a standard in judging of the character of their people, considering the peculiar circumstances in which the latter are placed. This is obvious from the fact, that they are not easily brought to make any allowance for the imperfection of human nature in its fallen state, or to sympathise with those who are overtaken in a fault. They are led to suppose, it may be from a partial view of the Scripture doctrine, that if persons are really renewed by the grace of God, they will be in a manner perfect, exhibiting in the course of their lives an undeviating conformity to the Divine law. Hence it is seldom that any one is recommended for baptism (by which we need hardly state, he is admitted to church fellowship) before he has given very decided proofs of his sincerity.

To the churches several additions have been made during the year, and many more candidates are now waiting to be received. In a few instances, we have been called to the exercise of discipline, by suspending those who had dishonoured the name of Christ. With these few exceptions, we are happy to say, that these "little spots enclosed by grace," in the midst of this moral desert, flourish and blossom as the rose. They have their fruit unto holiness. Walking in the fear of God, and in the comfort of the Holy Ghost, they are edified and multiplied. They are increasingly disposed to mutual love and forgiveness, candour and liberality; and, contrary to the characteristic selfishness of the natural heart, they learn to look not every man on his own things, but every man also on the things of others. These are our hope and our joy; and, we trust, they will be our crown of rejoicing in the presence of our Lord Jesus Christ at his coming.

(To be continued.)

DEATH OF THE REV. WILLIAM MILLER.

SCARCELY was the preceding article in type when the Directors received a letter from the Rev. C. Mead, conveying the afflictive tidings of the death of Mr. William Miller, which event took place on the 24th of April,

1838. He has left an orphan son, who is under the care of the Rev. Chas. Mault till such time as he has an opportunity of sending him to this country.

PROGRESS OF THE GOSPEL AMONG THE BECHUANAS IN SOUTH AFRICA.

ACCOUNTS from the brethren at Griqua Town, dated in October and November last, record numerous proofs of the effusion of the Divine blessing upon their

labours. The Word, clothed with power, continues to penetrate many a heart in this remote field of Missionary exertion, bringing a nation that knew not God to the knowledge, love, and obedience of the truth, as communicated in the glorious Gospel of his Son. The particulars inserted below, received from Mr. Hughes, under date November 3, 1837, cannot fail to impress every Christian mind with grateful and holy sentiments, and produce heartfelt acknowledgments of that grace and love by which, through the instrumentality of our brethren and their native coadjutors, such valuable and promising results have been elicited. It may be noticed that the Batlapi tribe to which the present communication refers, forms a branch of the Bechuana nation, and is chiefly, if not entirely, included in the field of labour to the cultivation of which Messrs. Wright and Hughes have long been zealously devoted. Parts of that nation are also embraced within the range of effort made by the Missionaries at Lattakoo and Philippolis. Mr. Hughes, adverting to the Batlapi tribe, thus writes:—

Account of a Native Congregation.

On the 12th of July, I and my family left home to visit the Batlapi towns along the Vaal river, and after a journey of two days arrived at Moruanitown, about 20 miles east of Campbell. This is the town over which Siminui is chief, and Makame native teacher. On my arrival there, I found that the people had assembled for Divine service. Anxious to join, and if needful to aid them, I hastened towards a rude pole-building, guided thereto by the sound of singing within. On approaching this humble sanctuary, and listening outside, I heard a native reading the 73rd Psalm. My desire to see the interior of this tabernacle, and to observe the degree of attention which the company assembled for worship would pay to the simplest reading of the word of God, so wrought upon me that I went in and took my seat under the clay-built pulpit. I was sorry for it afterwards, for my sudden appearance seemed to embarrass the plain, but I trust sincere and useful, native who led the service. I was pleased to see that the congregation, nearly 200 in number, paid no attention to me, but that all eyes were fixed upon the reader; and, as I hope, all hearts upon what he read. Having concluded the Psalm, and perused several other portions of Scripture, offering an occasional remark, to illustrate or enforce what he read, the services were concluded with singing and prayer. The singing might not have pleased an English ear, but I was glad to see them engaged in the praises of the Lord; and who knows but it is recorded of them, as of the woman who anointed the head of our Saviour, that "they did what they could." Here were people of all ranks and conditions, as found in a Bechuana town, assembled to hear some portions of Scripture read in the simplest manner. It reminded me of the days of Christ, when the common people heard him gladly. The prayer was solemn, humble, penitential,

fervent, and comprehensive, such as would surprise many a Christian in England, whose means of improvement are incomparably superior. When the amen was uttered, the congregation rose to depart; not the least notice was taken of me while within the building, but as soon as I came outside, a host of hands, of all sizes, met me wherever I turned. I could not but imitate Paul, in thanking God and taking courage. On inquiry, I found that every day they assemble in the manner above described; in the morning soon after sunrise, and in the evening a little before its setting. On my hinting to the native teacher that they held more meetings than were held at Griqua Town, and that some might possibly feel it burdensome, he replied,—“Oh, no! Their running to get the nearest to the pulpit showed it was not so. Besides that, the meetings could not be dispensed with; for as yet the Batlapis were young in the Christian warfare, while at Griqua Town we had conquered, and therefore had the more leisure.”

On the Sabbath, July 16, at sunrise, the people held their meeting for prayer, and the native teacher addressed them from the parable of the talents.

At 10 o'clock, I preached to a congregation of about 300 adults and 150 children, taking for my text the first chapter of Paul's first epistle to the Thessalonians. From the lowness of the roof, and the crowded state of the house, I found the service very oppressive.

In the afternoon, I had the children assembled for me to the number of about 150, and read to them some pleasing pieces out of the Child's Companion. The adults were afterwards convened, and the place of worship was crowded again, as in the morning. I first read and commented on a passage of Scripture: after prayer, I preached from Luke xv. 2,—“This man receiveth sinners.” I found afterwards that the text had made a general impression.

Effect of the Gospel on the Female Natives.

After sunset, I was closely occupied for some hours, listening to, and conversing with, candidates for the inquirers' meeting and baptism. They were in number nearly 30. The greater number were females. It is surprising to see the impression the Gospel makes upon the native women, when once their attention to it is awakened. They are the last to come and listen, but when they have heard, they act the most decisively. This was remarked at Griqua Town, when first the revival began among the Bashutos there. Heathenism every where seems to have depressed the female sex to a state very little above that of the beasts of burden. Among the poorer classes of heathens, the dog fares much better. Their total exclusion from all rational conversation, seemed almost to have eradicated their ability and courage to converse. But the Gospel comes and addresses all, without distinction, on subjects of the highest importance, and it also represents women as amongst its admirers and zealous supporters: when the heathen woman hears this, she is astonished; she hopes, she desires, she believes; she comes and takes hold of the hope set before her, and fills her rank in the church and in society.

Aged Converts to the Truth.

A second thing I could not but remark among the inquirers, was the presence of some very aged persons. The Missionary wisely looks to the youth of his sphere for a general harvest, and for efficient agents to extend his labours and to carry out his plans, so as to penetrate and embrace the whole of society. But then he seldom obtains access to the children, before some impression be made upon the parents and upon the heads of the nation. Hence my joy in being able to point out these as among the trophies of the Gospel within our district. Among the old men inquiring the way to Zion, was one named Motlangke, well known formerly as a determined enemy to the Gospel among the Bechuanas. I could not but muse over the tale of sinful degradation, heathenish error, Satanic deception, Gospel wonders, and gracious power, upon which he will hereafter expatiate amidst the company of heaven; if, indeed, he perseveres, and goes on unto perfection. His age is nearly 70 years, and almost to the present time he has lived unto himself, and devoted to the cause of heathenism. When Makame and his associates brought the Gospel to their homes, the said Motlangke was a resolute opposer of the truth. His mockery and persecution knew no bounds, particularly as

his own son was among its supporters. Now, however, he seems to sit at the feet of Jesus as a little child. Of course the struggle in his mind will be great, and may require considerable time to decide in favour of the Gospel; but our hopes are excited, and our prayers increased in his behalf. During my stay, he visited me three or four times every day, to converse entirely upon religious subjects. When at any time the conversation, either by accident or in the course of business, turned upon temporal matters, he was the first to complain, and bring it back to its scripture bearings.

Preference of the Natives for Pictorial Instruction.

Another circumstance which I remarked, was the style or manner of the subjects which so universally attract attention among the Bechuanas. They were almost exclusively historical, drawn principally from the parables of our Saviour. I frequently felt disappointed, though much instructed, by observing how little they seemed to benefit by an effort of the speaker upon any doctrinal text didactically treated. While among the Bechuanas, I was impressed more than ever with the wisdom with which the Bible has been compiled. Its mingling of doctrine with history, and thus illustrating its principles by facts, meets the native mind at once.

The parables upon which their minds dwelt with apparent edification and delight, were principally those of the sower, the talents, the fig-tree, the publican, the great supper, the ten virgins, the tares, the description of the last judgment, the rich man and Lazarus, with the history of the patriarchs and some of the prophets, and of our Saviour.

Bechuana Preacher.

July 17.—I committed the morning service to the native teacher Makame, who took for his subject the rich man and Lazarus. He seemed particularly expert in answering the various objections started by Bechuanas against the Gospel. To expatiate, also, upon the folly and worthlessness of their heathenish views and customs, seemed to be his familiar work. He would frequently burst forth in questions like the following:—"What had their forefathers been doing, that they had not handed down to them, their children, the records of former times and things, like those handed down to us in the Bible? Was not that a proof that they had gone astray from the first fountain of knowledge? and having thus strayed, their present errors were easily accounted for. Adam, Noah, and Abraham, all had the knowledge of the

true God, and way to happiness, and those of their children who followed in their footsteps were now the mighty nations of the earth."

At 10 o'clock the day-school commenced, under the superintendence of Makame. I counted about 120 children and about 40 adults present. The adults were mostly in spelling, but some of them, and several of the children, were reading in Luke's gospel. In the afternoon the inquirers' meeting was held, which was attended by about 120 of the church-members. The whole

number in church-fellowship is 188. To these may be added 30 or 40 persons, who form the class of inquirers,* many of whom, I hope, are sincerely seeking the way to Zion. Some of these have since been baptised, so that now our native brother Makame has more than 200 under his care, at Moruanitown, Vaal River.

In the evening we again had service, and read some extracts from the *Missionary Magazines*, which much interested the people.

* Basinko.

SCHOOLS AT NEW AMSTERDAM, BERBICE.

IN the course of the past year, the Missionaries of the Society in the colony of Berbice have opened several school-houses and places of worship at the stations and out-stations which constitute the field of their labours; other school-houses are in progress of erection, and at no former period has the work of education in this quarter of the Society's operations worn a more cheering aspect, or presented more distinct grounds for the exercise of hope in reference to its future advancement. In April, 1837, a spacious school-house, for a school on the British system, was opened at New Amsterdam, by our venerable and lamented brother, the Rev. John Wray, assisted by Mr. W. Parish, whose death occurred a few days after that of Mr. Wray. Mr. P. had been pursuing his labours, as an educational agent, with more than ordinary zeal and efficiency, and his death was deeply regretted among the negroes, and by numerous friends of negro education both at home and abroad.

The occasion of the opening of the school, as noticed by Mr. Parish, under date of June 15, 1837, will be read with peculiar interest. At that period he thus addressed the Foreign Secretary:—

Knowing that at all times you are desirous to hear of the success experienced by your agents, it is with pleasure I send you a few particulars respecting the opening of the new British school at this place. The school-house, which is a good building, sixty feet by thirty, and twelve feet high, was so far finished as to admit of a service being held in it on Sunday afternoon, April 16; about six hundred adults and children attended, when Mr. Wray and myself explained to them the nature of those principles upon which the instruction of the children would be based. It was not our intention to make a collection, but many came to give of their penury, who finding

upon inquiry that we had made no arrangements for receiving their contributions, showed such marks of sorrow at being deprived of the opportunity of making the humble offerings they had intended, that on consideration we felt unwilling not to comply with their wishes. A collection was therefore made, which amounted to over 30 guilders, and we received a donation of 22 guilders with several promises. The following day we opened the school, when we admitted seventy scholars, and the number has continued to increase every week since, indeed the number has exceeded our most sanguine anticipations.

The death of Mr. Parish having occasioned a suspension of the school which had been thus favourably commenced, the Directors, immediately endeavoured to procure another suitable agent to undertake this department of duty, and in December last, they had the satisfaction to send out Mr. and Mrs. Morris, schoolmaster and schoolmistress, to succeed Mr. and Mrs. Parish in the important office now referred to. Mr. and Mrs. Morris arrived at New Amsterdam on the 31st of January of the present year, and after some necessary alterations had been made in the school-house, commenced their interesting labours. From Mr. Morris we have received a pleasing communication, dated April 24,

on the subject of the school now under notice. Under the above date, Mr. Morris thus writes to the Foreign Secretary:—

REV. AND DEAR SIR,—I feel great pleasure in being able to write to you of the promising state of our school, and of the happiness we feel in being once more at our beloved work of teaching the youthful mind. We re-opened the school on the 2nd instant; the first week we admitted 80 scholars, the second week our number was 90, and this, our third week, we have 110 children under instruction, with whom we are very much pleased, and we see reason to hope that soon our large school-room will be full. Our sincere prayer is, that God may strengthen us to carry out the British system of instruction, as both parents and children seem delighted with it. Some delay has arisen in finishing the school-room, but there is a pleasing fact connected

with it, which I beg leave to state, as I had it from the person engaged in raising the room. He said,—“The parents of the children follow me wherever I go, to urge on the work at the British school, that their children may be taught, and I am obliged to do it, to get free of them.” I think there is a very good feeling among the people of New Amsterdam; they are exceedingly kind to us. Many parents have paid me two and three, and several six, and one nine, months’ schooling in advance. Our experience is as yet limited, but we have much reason for gratitude to the merciful Disposer of events, to whom we look in all our labours, trials, consolations, and success.

RETURN OF THE REV. G. GOGERLY TO INDIA.

MR. GOGERLY intending to embark for Calcutta in a few weeks, will be glad to receive from his numerous friends in the country, the paintings, drawings, and other articles kindly promised him, to be disposed of in

Calcutta for the benefit of that Mission. Two or three communion services, of a small kind, for the use of the native churches, would be very acceptable.

EMBARKATION OF MISSIONARIES.

REV. H. CALDERWOOD.

ON the 8th of July, the Rev. Henry Calderwood, appointed by the Directors to the Caffre Mission in South Africa, embarked with Mrs. Calderwood, at Portsmouth, in the *True Briton*, Captain Beach, for Cape Town, to proceed thence to their station in Caffreland. During the night, which was very foggy at sea, the ship was run foul of by a Norwegian vessel, and received considerable damage, which compelled them to

put back to Portsmouth for repairs. The *True Briton* sailed, finally, on Monday the 16th, followed by the prayers of many deeply interested friends.

REV. R. BIRT.

The Rev. Richard Birt, also appointed to the Mission in Caffreland, accompanied by Mrs. Birt, embarked in the same vessel, on the day above specified.

ARRIVAL OF THE REV. A. AND J. STRONACH AT SINGAPORE.

UNDER date March 9, 1838, the gratifying tidings have reached us of the arrival of these brethren and their wives at Singapore. Writing from that island at the above date, the brethren communicate the following particulars of their passage thither from Calcutta:—“At length, under the gracious guidance of our God, we have arrived in perfect health at the place of our destination. We were detained nearly six weeks at Calcutta, the vessel in which our passage was taken not having received her cargo till much later than was anticipated. On the 22nd of January, we embarked in the *Brigand*, but having been detained by contrary

winds, we did not reach Pinang till the 17th of February. At Pinang the vessel remained seven days, during which we enjoyed the society of our dear Christian friends, Mr. and Mrs. Davies, Mrs. Beighton, and others. On the 2nd of March, we visited Malacca, where we had the pleasure of seeing Messrs. Evans and Dyer and their wives. They were all in good health, and the Mission seemed to be prospering. Thus we have been favoured to enjoy a delightful Missionary tour; and the gratification, and, we trust, improvement we have experienced in the course of it, seems to us to compensate for the great additional time spent. We often

regretted the loss of time, so far as our station was concerned, occasioned by a seven months' voyage; but the arrange-

ments of Providence left us no alternative, and we even now feel that they have been for good."

ARRIVAL OF THE REV. C. MEAD AND FRIENDS IN SOUTH TRAVANCORE.

By a letter received from our brother, the Rev. J. C. Thompson, of Quilon, under date April 3, ult., it affords us much pleasure to be able to state that the Rev. Charles Mead, his son and daughter; Rev. J. T. Pattison, and Mrs. Pattison; Rev. John Abbs and Mrs. Abbs; Rev. John Cox and Mrs. Cox; Mr. A. Ramsay, Mrs. Ramsay, and Miss Paul, and Rev. J. Russell, who embarked for this part of India in the ship

Severn, on the 20th of October last, have been conducted in safety, through the mercy of Divine Providence, to their destination. They arrived at Quilon on the 31st of March, all in good health, and proceeded without any avoidable delay to their respective stations in Travancore, with the exception of Mr. and Mrs. Pattison, who remain at Quilon.

ARRIVAL OF MRS. LOWNDES FROM CORFU.

On the 10th of last month, Mrs. Lowndes, the wife of our esteemed and honored brother, the Rev. Isaac Lowndes of Corfu, accompanied by two daughters, arrived safely in London. The health of Mrs. Lowndes and Miss Lowndes, with whose arduous exertions on behalf of the cause of female

education in the Ionian Islands the friends of the Society have long been familiar, had for some time past proved unequal to the climate of Corfu, and they visit their native country with a view, under the Divine blessing, to its renovation.

MISSIONARIES ON THEIR VOYAGE TO INDIA.

From our honoured brother, the Rev. John Hands, who embarked with Mr. and Mrs. Sewell, in February last, per the *Lady Raffles*, for Madras, we have received a communication, written at sea on the 28th of March, and resumed at Rio Janeiro, under date of April 26. After detailing the progress of the voyage to the latter period, Mr. Hands proceeds to notice the adverse circumstances under which the ship had entered that port, and observes: "When I wrote the above, little did I think of forwarding it from hence, but so it is. On the 16th inst., during a squall, we sprung our mainmast; and so great was the injury, that the Captain deemed it necessary to come

hither to repair it. We have been here two days, and have happily succeeded in obtaining another mast. I fear it will be 8 or 10 days before we can proceed; but we have reason to be thankful that the injury is not greater. Mr. and Mrs. Sewell are quite well, and they have taken lodgings on shore, during our stay at this port." The next communication from our brother, Mr. Hands, will, we trust, enable us to state that himself and his companions had continued to experience the watchful care of Him to whose service they are devoted, and been favoured with a safe and speedy passage from Rio Janeiro to Madras.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1837 and 1838.—Tahiti, Rev. J. Davies, Dec. 2. Jan. 3. Rev. C. Wilson, Oct. 2. Nov. 20. Rev. J. Rodgers, Nov. 1. Rev. G. Pritchard, Oct. 19. Rev. Messrs. Pritchard, Darling, and Wilson, Nov. 23. Rev. Messrs. Rodgers, Wilson, and Darling, Dec. 9. Elmeo, Rev. A. Simpson, Nov. 15, Nov. 29. Huahine, Rev. C. Barff, Oct. —. Rarotonga, Rev. C. Pitman, Dec. 12. Savaii, Rev. A. Macdonald, Jan. 1, Jan. 8. Upolu, Rev. T. Heath, Jan. 6. Rev. Messrs. Heath, Hardie, Macdonald, and Mills, Jan. 6 (two letters.) Manono, Rev. T. Heath, Dec. 1. Tutuila, Rev. A. W. Murray, Aug. 30. Sydney, Rev. W. P. Crook, Feb. 24.

ULTRA GANGES, 1837 and 1838. — Malacca,

Rev. S. Dyer, Oct. 27, Feb. 1. Rev. Messrs. Evans and Dyer, Feb. 1. Singapore, Rev. A. Stronach, March 9. Rev. Messrs. Stronach, March 9. Pinang, Rev. E. Davies, Jan. 1, Jan. 3. Batavia, Mr. W. Young, Jan. 3.

EAST INDIES, 1837 and 1838.—Calcutta, Rev. Messrs. Boaz, and Lacroix, Jan. 27. Rev. A. F. Lacroix, Feb. 1 (two letters,) April 11. Surat, Rev. A. Fyvie, April 20. Madras, Rev. W. H. Drew, Jan. 17, April 8. Rev. J. Smith, Feb. 22. Vizagapatam, Rev. E. Porter, Jan. 31. Bellary, Rev. J. Reid, April 16. Bangalore, Rev. B. Rice, Jan. 29. Rev. Messrs. Campbell and Rice, April 14. Rev. G. Turnbull, Feb. 1, April 16. Rev. J. Hands (Rio Janeiro) Ap. 26. Quilon, Rev. J. C. Thompson, Ap. 2.

£ s. d.	LEGACIES.	£ s. d.	£ s. d.
Mr. W. Penney	0 10 0	Of Mrs. Young, late of	Canterbury, A Friend 5 0 0
Messrs. Tyzack and Co.	2 10 0	Kentish Town.....	10 10 0
Messrs. J. and W. Mills	2 2 0	Of Mrs. Mather, late of	Sandwich, Legacy of late
Messrs. D. Burn and Co.	2 10 0	Stockwell, 100l. Bank	Miss K. Hunt, less duty 36 0 0
Balance of tickets for		Stock, less duty, &c....	188 18 6
excursion to the Ship	11 4 0	Of N. Hornby, Esq. late of	Col. by Rev. G. Gogerly—
D. Chambers, Esq. ...	0 10 0	Bombay.....	100 0 0
		Of Miss E. Morland, late	Queenborough..... 2 0 0
		of Clapton.....	100 0 0
		Bedfordshire.	Minster 1 14 0
		Bedford—	Sheerness 10 4 0
		For Hillyard's School,	13l. 18s.
		in Caftreland	Lancashire.
			Lancaster 31 8 9
			For South Sea Ship 5 5 0
			Preesall..... 2 1 7
			Less exps. 4l. 2s. 4d. ... 34 13 0
			Liverpool, Crescent Chapel
			Juvenile Association ... 40 0 0
			Chorley, Rev. R. Lang ... 0 10 0
			Leicestershire.
			Aux. Soc. per T. Nunneley,
			Esq. :—
			Ashby de la Zouch..... 10 11 9
			Bardon 12 15 0
			Bosworth 2 6 0
			Castle Donington 2 0 0
			Eardley 1 12 0
			Hallaton 3 1 6
			Hinckley 9 15 0
			Kibworth 3 0 0
			Leicester—
			Per Miss Cook..... 6 11 1
			Bond-street 136 11 3
			Gallowtree Gate 63 9 10
			Public Meeting 28 0 2
			Loughborough, including
			15s. 6d. for Wid. and
			Orph. Fund 2 15 6
			Lutterworth, including
			10l. for Nat. Tea. J.
			Wickliffe 42 0 0
			Melton Mowbray, includ-
			ing 10l. 11s. 8d. for
			Schools at Kat River... 30 1 0
			Narborough 21 16 6
			Newton Burgoland..... 3 0 0
			Shilton 7 12 6
			Theddingworth 5 10 0
			Ullesthorpe 8 15 2
			Wheatstone 3 0 3
			Wigstone 6 0 0
			Less exps. 18l. 19s. 8d. 391 4 10
			Middlesex.
			Hammersmith, Ebenezer
			Chapel 4 6 0
			Barnet 8 7 4
			Edmonton and Totten-
			ham, on account..... 40 0 0
			Norfolk.
			Yarmouth, for Nat. Tea.
			J. Palmer 10 0 0
			East Dereham, for Eliza
			Crisp, and Susannah
			Reeve, at Salem Sch... 6 0 0
			Lakenham, for Julia and
			Maria Venning, at Na-
			gercoil School 5 0 0
			Northamptonshire.
			Byfield, collected by Mrs.
			Barnes 2 5 0
			Northumberland.
			Alnwick, Mrs. Johnson,
			for Hottentot Mission . 2 0 0
			Nottinghamshire.
			East Retford 7 3 0
			Nottingham, for Schools
			at Madras..... 3 5 0
			Oxfordshire.
			Chinnor..... 0 12 0
			Henley-on-Thames, on ac-
			count..... 50 0 0
			For Nat. Tea. T. Rutter 10 0 0

	£	s.	d.		£	s.	d.		£	s.	d.
<i>Staffordshire.</i>				Wrentham	14	2	5	Pencalidair, Rev. M. Rees	10	0	0
North Aux. Society—				For E. J. Primrose,				Llansilio, Rev. W. Thomas	3	11	0
Burslem	13	0	0	and E. Ritchie, at							
Cheadle	8	0	0	Combacorum	3	0	0	South Wales Calvinistic			
Hanley	12	3	7					Method. per D. Charles,			
For Nat. Tea. S. New-				Less exps. 13l. 5s. 9d.	650	7	0	Esq. :—			
land	10	0	0					Cardiganshire	202	17	2
Lane End	3	10	3	Sudbury, Mr. W. Hurrell,				Breconshire	53	8	1
Newcastle	4	0	3	jun.	2	10	0	Glamorganshire	57	1	1
Stone	6	3	2	<i>Surrey.</i>				Monmouthshire	21	11	1
Tean	1	12	3	Epsom, H. Gosse, Esq. ...	5	0	0	Pembrokeshire	59	2	6
Annual Meeting of Aux.				Richmond, on account ...	15	0	0	Carmarthenshire	105	10	9
Society	8	14	0	<i>Sussex.</i>				Less exps. 15s. 10d.*	498	14	10
Less exps. 4l. 18s. 10d.	62	6	8	Brighton, Rev. J. N.				* 400l. previously remitted.			
West Bromwich, Legacy				Goulty, for tools for				Shrewsbury Calvinistic			
of late Mrs. Whyley ...	100	0	0	Tzatzoe	3	0	0	Methodists	18	5	6
<i>Suffolk.</i>				<i>Warwickshire.</i>				SCOTLAND.			
Aux. Soc. per S. Ray, Esq. :—				Leamington, Mrs. Gill,				Dumfries South Sea Mis-			
Alderton	1	3	0	for a house for the Nat.				sionary Society	5	11	2
Beccles	31	7	8	Tea. J. Gill	5	0	0	Cavers, J. Douglas, Esq. 100	0	0	0
For Nat. Tea. J. Crisp	10	0	0	Stratford-on-Avon	26	8	4	Melrose, for So. Sea Ship	3	1	0
Bergholt	6	7	10	Trustees of late Mr.				Per Mr. J. Urquhart:			
Boxford	3	0	6	Fisher	6	5	0	Aberdeen Mis. Society .	20	0	0
Bungay	18	7	8	<i>Westmoreland.</i>				Inch ditto	3	0	0
For Orph. Girl at Na-				Kendal—				Two Friends in Tarland	0	7	6
gercoil	1	4	0	Contributions	84	3	1	New Machar Society			
Bury St. Edmunds—				For Kendal Castle Sch.	10	0	0	for Religious Pur. ...	3	5	0
Whiting-street	17	18	6	For Kent Terrace Sch.	10	0	0	New Deer, Mr. Wilson	2	0	0
Northgate-street	31	2	0	For Native Schools	7	9	0				
Cratfield	4	2	0	Less exps. 1l. 17s.	109	15	1				
Clare	1	11	6	<i>Worcestershire.</i>				Peterhead Missionary and			
Debenham	20	12	5	Dudley, for Nat. Tea. Jas.				Bible Association	10	10	0
Falkingham	1	1	0	Dawson	10	0	0	M. L.	5	0	0
Framlingham	9	3	6	<i>Yorkshire.</i>				Dalkeith, Rev. Mr. Nap-			
Gorleston	1	4	0	York Central Aux. Soc. ...	141	18	4	pier's, for So. Sea Ship	9	9	6
Hadleigh	51	7	5	Whitby, for the Widow				Ayr, Mr. R. Whiteside ...	2	0	0
Ann. Meeting of Aux.				the Nat. Tea. Whitby ...	3	3	0	Cairndinness, Mr. F.			
Society	32	12	8	Per W. Stancliffe, Esq. :—				Begbie	1	0	0
Halesworth	6	10	10	Booth	9	0	0	Garleton, Mr. J. Howden	1	1	0
Ipswich—				Halifax, for So. S. Ship	17	10	0				
Tacket-street	80	12	3					IRELAND.			
Nicholas New Chapel	15	0	0					Belfast Sun. Sch. Union,			
Lavenham	10	1	4	Leeds, for Nat. Tea. Thos.				for School in India ...	10	9	6
Melford	2	7	0	Scales, and Obadiah				Cookstown, for the Nat.			
Needham Market	6	0	0	Richard	20	0	0	Tea. W. Weir	10	0	0
Rendham	5	2	0	For So. Sea Ship	1	1	0	Dublin, Lady Shaw ... D.	5	0	0
Southwold	12	12	0	For Wid. and Or. Fund	20	7	0	SWEDEN.			
Stowmarket	107	2	0					Swedish Missionary Soc.	100	0	0
For Nat. Tea. J. A.								JERSEY.			
Webb, and R. Mor-								A few Friends, per Mrs.			
rison	20	0	0	Bradford, for Nat. Tea. J.				Traveller	1	0	0
Sudbury	36	13	2	Rennie	10	0	0	ST. HELENA.			
Wattlesfield	10	0	0	Warley, Legacy of late				Aux. Society	16	8	8
Balance of Rents of				Rev. T. Hawkins, less				VAN DIEMAN'S LAND.			
Property transfer-				duty, and deficiency of				Aux. Society	40	0	0
red to the Society,				assets	70	10	0	JAMAICA.			
by a Member of the				WALES.				Kingston, Juvenile Soc.			
Church	30	0	0	North Aux. Soc.	3	11	0	in the Mico Schools ...	2	10	0
Wickham Market	6	11	5					SOUTH SEAS.			
Wickham Brook	12	6	2	Haverfordwest Tabernacle	77	2	1	Tahitian Aux. Soc.	100	8	4
Woodbridge—				Middle Hill	1	6	6				
Subscriptions	6	2	0	<i>78l. 8s. 7d.</i>							
Quarterly Meeting ...	12	9	10								
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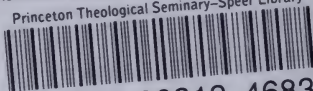
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